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It is not the study of books, of experiments, but of the human being, which makes knowledge good. A man cherishes knowledge according to his state of development; to this there is no exception. Knowledge cannot make a man wise unless he is wise in the ways of his own nature.

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Nothing teaches one about oneself but oneself wanting to know oneself. This self also acquires knowledge which is not ^{directly} of the knowledge of itself. If we would have good use of ^{on necessary} ~~our~~ knowledge, we must have the virtue which is to know the necessity of knowing about ourselves which brings to what we know utmost perception and skill. Merging knowledge with self-knowledge makes knowledge become knowledge - real knowledge. ~~But teachers expect~~

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Our usual types of teaching which inculcate learning without much thought to its effect upon the learner, leave him a selfish worlding. Knowledge becomes our deadliest enemy when it is shaped independently of the mind's capacity to see her own nature. Then she is kept from seeing her own attitudes and from telling herself plainly and freely ~~and without equivocation on bias~~ what she is about.

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We cannot be oblivious to the task of cultivating ourselves as men ⁱⁿ ~~for~~ the neglect of ^{which} ~~ourselves~~ ^{we} ~~makes us~~ corrupt ourselves despite our ^{by the} culture. Which does not imply that ^{the} ~~our~~ arts and sciences be relegated away, but that while pursuing them, we do not become oblivious to how they relate to us as human beings.

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We should not forget that we really enjoy a great privilege in having the potentialities of human beings which, if ignored in our teaching and learning, helps us commit the greatest crime against ourselves - not to aspire to this privilege, ~~which is our greatest sin.~~

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Our teaching must mind the fact that we are ^{to become} human beings and not just make capital of knowledge without bringing man to knowledge of himself. ^{what it means to be a man.} Teaching is not only to bring knowledge to man but to bring man to knowledge of himself.

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Knowledge becomes our parasite when self-
observing is not part of knowledge. It then
impresses us only as spoil and booty, not as
inspiration to develop our own persons. We use
it then just to pursue to success in our worldly
affairs, ^{which leaves us,} ~~remaining~~ only selfish lovers of the world.

Our usual types of teaching, invoking so many good ideas and intentions, has everyone pretending without intending to believe in them. Can anything come from false ^{feelings} promises but false ^{promises} ^{Repeat - original} feelings? To say good and not to good business is a very risky thing to do because doing so makes one feelingless to good. Eventually any good proposal serves to make conversation and perhaps to jest about but not to evoke a effort, a little doing, on its behalf.

What is the use of just talking if we don't derive anything worthwhile from it. The object of talking is to do discerningly or to relate something that has been done with discernment, else talking becomes the celebration of stupid doing.

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Most teachers exhort their students to the knowledge of virtue. But in their hearts, they know that they are not serious about it. And the students know it too, and so they also are not serious about it. Such teachers who know nothing about themselves, leave their students ~~as themselves~~ ignorant.
like themselves - stopped with the pulp of superficial learning.

when virtues are assumed for the sake of their
social utility, they gain no real popularity.
~~but friends, teachers, lovers, etc.~~ But because
they are not true inward virtues which
show themselves ^{not only when they are} when one is alone, as vice others,
they ~~find~~ ^{desire} us with the ~~most~~ ^{most} need of
their strength. Inward virtue is not what
irradiates the self at all times, giving
~~at~~ ^{its} true place & understanding where
we must inevitably share with others.
~~Only~~ ^{inward} ~~virtue~~ ^{is truly outward} ~~this~~ ^{has} social utility,
~~is true~~ ^{is true} social virtue.

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Inward virtue does not come from
from books dealing with the art of acquiring
friends or the culture of the personality
or trying God. ^{There can only come to mind, I understand} It comes from prolonged and
difficult meditation upon the self; it is the
harvest of self-discovery.

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It teaches the meaning of small profits and the great and of truth
which is the greatest.

P. 140 Can virtue be taught, asks Meno. Virtue can be taught by him who has actually acquired it. The grievous mistake is that most who teach it have only read about it. But when a person has developed it in himself, he will manifest it to others by his entire existence which is naturally that of teacher because he has knowledge of wisdom and is not a soothsayer who only talks the wisdom of others without knowledge of wisdom.

P. 142 For men are mimics of the good as well as of the mediocre and will learn to imitate good - imitating good has the quality of creative thinking and action about itself - provided the mediocre or bad has not gotten too firm a clutch upon them.

P. 144 Virtue is not a matter of heredity. Virtue is a development of a natural potentiality which is in the man of wisdom as well as in the shrewd, pedestrian person. The only difference is, in the former that potentiality has been, it is most likely, more heeded from the start which enabled it, as it grew, to go on developing by itself under its own power, so to speak. While in the common person, brought up in a common environment, this potentiality has become enfeebled and twisted like the sprout of a tree attempting to grow between crooked (fallen) walls.

P. 141 When we say, then, thus and thus is the way to good without having known the way, we say right but teach wrong because saying along is not teaching. But having gone even part of the way, we learn to say rightly to each and to teach him for his real profit because then knowledge sees the pupil more as he is and where most he needs learning.

Knowledge of wisdom in teaching makes harmonious the inharmonious.

becomes, ^{mindfully} ^{expanding} ^{perfectly}
 enfeebled and twisted like the sprout of a tree attempting to grow
 between crooked stones.

Hence, when we say thus and thus is the way to good without having
 ourselves taken that way, we may say right but we teach wrong because
 saying alone is not teaching. But having gone even part of the way,
 we both learn to say rightly and to teach the pupil for his real
 profit, ^{becomes} because then our knowledge sees the pupil more as he is and
 where most he needs learning. Thus, the direct experience of knowledge
 in teaching makes harmonious the inharmonious.

soothsayer. Because he has knowledge of wisdom and its ways, he will accomplish what is impossible to ^{those} one who only talks the wisdom of others.

P.142 For men are mimics of the good as well as of the mediocre and will learn to imitate good provided the mediocre or inferior has not gotten to firm a clutch upon them in childhood. Imitation of good has the quality of creative thinking and acting about it whereas patterning after the bad ^{makes for mental drift} ~~makes for mental drift~~ by ^{concealing} ~~hiding~~ from us our obligation to re-examine, revise, and improve upon our arrived-at understandings and ideals.

P.143 We cannot begin too soon to stimulate ^{interest} ~~Interest~~ in moral living. Young children are so very flexible, and ^{when} ~~they~~ given something to imitate, ^{as} ~~as~~ a rule they will spontaneously do so. They are like soft clay which, when a finger is pushed into it, receives a channel. But later that channel hardens into a permanent thing. So it is in the school. The reactions to our words outlive the words themselves. They stimulate a certain ~~mode of~~ behavior in the child which is more or less pronounced according to the innate-acquired predispositions of its nature and their emotional intensities. Most of us who teach have ^{only vague notions} ~~no idea~~ of how the emotions stimulate the mind and how undisciplined emotion, that is, emotion left to its own devices or else held temporarily in leash ^{only} ~~through~~ coercion, makes for every form of aggressive and amoral behavior.

P.144 To know this is to ^{as we grow} ~~understand~~ ^{this, we also understand} that virtue cannot be restricted to heredity, ^{the} ~~our~~ modern equivalent for Plato's god-given instincts. It cannot be so ^{the} ~~restricted~~ because virtue is the development of a natural potentiality which ^{is} ~~is~~ present in the man of wisdom as well as in the shrewd though essentially helpless pedestrian mind. The only difference is that with the ^{more of wisdom} ~~former~~ the promptings of ^{this} ~~such~~ potentiality have been heeded from the start, ^{and thus} ~~which~~ enabled it, in the course of time, to go on developing by itself - under its own power, so to speak. While in the common person, brought up in a common environment, ^{and} ~~this~~ potentiality

P. 145 Successful resistance towards states of calamity can only be brought to pass through ~~human~~ ^{growth} development, not by proceeding to change words or conditions in advance of development. For what is rightly performed, being based upon intelligence, requires first development, and not an abundance of things and ideas rooted in conventional desire and left to dictate ordinary routines of life. To know this is to recognize the constructive authority education could bring to all men to make of them fair judges over their motives and actions. But merely pelting them in youth with conventional facts and ^{which further distorts ordinary nature of living} public propagandas, whether at home or in school, brings in its wake a paralysis of moral tendency which leaves them reluctant to improve upon past performances. Furthermore, the ideal conceptions of peace which are so generously poured forth in speeches and through the printed word are deprived of becoming fact so long as they remain mere generalizations. Though often eloquent, these do not persuade one to acquire the moral attitude toward the world that is so enthusiastically recommended.

P. 146 They do, however, enchant the emotions for the moment since commonplace thought sees a thing desired as already attained, not the struggle that needs to be undergone. This is the great deception which

no doubt

no doubt

(13)

P146 which leads astray those of elementary mind who listen to even the most brilliant of speeches. For the same reason, the great majority of people everywhere will always agree to do what is presented to them as good if done easily but generally fail to perform any real good - which is most difficult.

P147 Moralization, moralizing, is to speak to people about the advantages of virtue and the good it brings in its wake. But the mere speaking about it has never been known to give the experience of morality (although it may produce a condition of uplift). And how long does this condition last? Though listening one may have shed tears, it lasts but a few hours. And a few days later ~~we have~~ ^{we} forgotten entirely except for the pleasant memory of an emotional ebullition — and the desire to seek it out again.

P148 No doubt, some moralists are worthy of being heard but minds that hear them will not be lightened of ~~dross~~ ^{burden} unless they have ^{previously} already or are being ^{helped to acquire} given the power of mental command which then obtains ^{note} moral selectivity. ^{readily} In a world where morality and intellect are equally elicited, systems of dictatorial ~~sway~~ ^{control} would find no application. Each person would be the possessor of a mindfulness whose responsibilities are well known to him. He ^{being} would therefore be capable of responsibility and the sharing of it in ^{on behalf of} the greater collective destiny of mankind.

But can morality be taught or must we ^{agree} ~~concur~~ with ^{Socrates reply to Meno} ~~Plato~~ that it is "an instinct given by God to the virtuous?"

P144 . Virtue can be taught but only by those who have actually acquired it. ^{and it is one of grievous consequence} The ~~grievous~~ error which has made this question possible is that most who teach it have only read about it. But when a person has developed it in himself, he will manifest it to others by his entire existence ^{we will be} which is naturally that of teacher and not

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